

Aberde C123.e.12

GENERALL DEMANDS,

Concerning the Late COVENANT;
Propounded by the MINISTERS and Professors
of DIVINITIE in ABERDENE:

To some Reverend Brethren, who came thither to
*recommend the Late Covenant to Them, and to
those who are committed to their Charge:*

Together
With the ANSWERES of those Reverend
Brethren to the sayd DEMANDS:

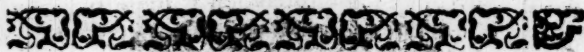
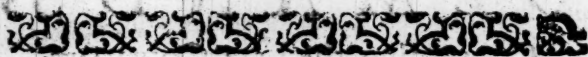
As also
The REPLYES of the foresayd MINISTERS
and Professors to their ANSWERES.

1. PET. 3. 15. 16.

Sanctifie the LORD GOD in your hearts, and be readie al-
wayes to give an answer to every man that asketh you a rea-
son of the hope that is in you, with meeknesse and feare:
Having a good Conscience, that whereas they speake evill of
you, as of evill doers, they may bee ashamed that falslie ac-
cuse your good conversation in CHRIST.



ABERDENE,
Printed by EDWARD RABAN, 1638.





GENERALL DEMANDS,
Concerning the Late Covenant :

Together with ANSWERES to them,
And REPLYES to those ANSWERES.

THE FIRST DEMAND.



Y What Power, or
Warrant, these our Re-
verend Brethren can sute of vs, or
of our People, SUBSCRIPTION to
this LATE COVENANT; not being
sent by his Majestie, or by the Lordes of Counsell, nor
by anie Nationall Synode of this Kingdome, nor by
anie Iudicatorie established in it? And; How they can
enforce vpon vs, or vpon our People, who are no wayes
subject vnto them, their Interpretation of the Articles
of the *Negative Confession*? In respect wherof, as
also in respect of that Band of Mutuall Defence agaynst
all persons what-so-ever, this *Late Covenant* is substan-
tiallie different, from that which was subscribed by the
KING and his Subjects, Anno 1580, and 1581.

The

ANSWER.



WE are not come hither, to usurpe the Authoritie of anie Civill or Spirituall Iudicatorie, or to enforce upon our Reverend Brethren, and the People committed to their Charge, the Subscription of the Late Covenant, or the Interpretation of the Articles of that Confession which is called Negative, or what-so-ever else of that kynde: But are sent, to represent unto Them, in all humilitie, the present Case and Condition of this Kirke and Kingdome; crying for helpe at their handes also: and, in Brotherlie love, to exhort, and intreat, That they will bee pleased, to contribute their best Endeoures, for extinguishing the common Combustion, which by joyning with almost the whole Kirke and Kingdome, in the Late Covenant, wee trust they may lawfullie doe; without prejudice to the King's Majestie, or to anie lawfull Iudicatorie, or to that Confession of Fayth above mentioned: Since the sound Interpretation and Application thereof, to the errorres of our tymes, can make no substantiall change, and the Band of Admuall Defence, wherein wee oblige our selues, To defend the true Religion, and the Kings Majesties Person, and Authoritie, agaynst all persons what-so-ever, is joyned, at first, with the Confession of Fayth. Lyke as his Majesties Commissioner objectings, That our Covenant was suspect, to bee an unlawfull Combination agaynst Authoritie, and to bee the mayne hindrance of obtayning our desires, hath accepted, and was well pleased with our DeclARATION; bearing, That wee have solemnlie sworne, To the uttermost of our power, with our Meanes and Lynes, to stand to the Defence of the King's Majestie,

*Majestie, as of GOD'S Vice-gerent, set over vs, for
the mayntenance of Religion, and ministracion of Iustice.*

R E P L Y.

WE haue, *Reuerend Bre-*
thren, sufficientlie considered
and examined your Answers to
our Demandes, by which wee expected full sa-
tisfaction to all our Scruples and doubts concer-
ning the *Late Covenant*: But truelie, in Modestie
and Brotherlie Loue, wee tell you, that your
Answers (what-so-ever you thinke of them
your selues) haue not given vs. that satisfaction
which wee expected. Wee know that some who
rashlie condemne everie thing which is sayde or
written contrarie to the cause which they mayn-
tayne, will boldlie say of vs, that wee haue clo-
sed our eyes agaynst a cleare and ingyring Light:
But first, wee say with Iob, *Our witnesse is in Hea-*
ven, and our recorde is on High. That LORD who
onlie seeth the secrets of heartes, knoweth, that
wee loue His Trueth, and are readie so soone as
it shall bee showne vnto vs, to embrace and pro-
fesse it before the World. Next, wee appeal to
the Consciences of all impartiall Readers, who
shall haue occasion to weygh and consider ma-
turelie the weyght of our Arguments, and of
these Answers which it hath pleased you to giue

B

vs: with

vs: wishing them, yea, most humble and earnestly intreating them, to judge both of your wrings and ours, without prejudice, or anie partiall respect. Yea, wee are confident, that yee also, of whose loue to the Trueth of GOD wee are perswaded, will after better advysement, and more mature consideration of the matters debated, acknowledge, that wee are not agaynst the Trueth, but for it. The LORD open your eyes, that you may clearlie see, that Trueth, for which wee stand.

VVEE objected to you, *REVEREND BRETHREN*, That you had not a Calling to vrge vs to the Subscription of the *Late Covenant*, from anie acknowledged Authoritie, or lawfull Iudicatorie established in this Church or Kingdome: to which Objection yee answere not heere particularlie, as wee expected. And where-as you say, That you are come to exhort vs, and our People, in all humilitie, to joyne with you; Howe is it, that without our consent, and agaynst our will, not having lawfull Authoritie, which you seeme heere not to acclayme to your selues, you haue publickly preached to our People, within our Congregation? which is a thing repugnant to those places of Scripture, in the which the Spirit of GOD recommendeth to Elders, or Pastors, the care of those Flockes, *over which the holie Ghost hath made them overseers*, ACTS 20. 28. 1. P E T. 5. 2. as also telleth vs, That the Pastors whom the Flocke must knowe, and to whom they must submit themselves, doe watch over the soules.

soules of that Flocke, and must give account for them,
 1. THESSAL. 5. 12. HEBR. 13. 17. It is also contra-
 rie to the lawes of the Christian Church in all ages. For
 by the ancient CANONS, Pastors are commanded, to
 contayne themselves within the limites of their owne
 Charge; and not to presume to exerceyse Pastorall Of-
 fice in another Pastor's Diocesse, or Parioch, without
 leaue: As also, they forbid Pastors, to receaue to Di-
 vine Service, anie man of another Pariochin, that com-
 meth in contempt of his owne Pastor. *Concil. Nicen. 1.*
Oecum. 1. Can. 16. Concil. 2. Oecum. Constantinop. Can.
2. Concil. Carthag. 2. Can. 11. Concil. Carthag. 3. Can.
20. Concil. Chalced. Oecum. 4. Can. 13. Concil. Nicen.
2. Can. 10. Concil. Tribur. Can. 28. Concil. Nannet.
Cap. 1. & 2. § 2. Wee did not without reason say, That
 you, and others of your Confederation, enforce your
 Interpretation of the *Negative Confession* vpon others;
 seeing wee heare, that some Pastors and Prelates are
 forced to flee to forraygne Countreyes, for feare of
 their lyues, because they haue refused the sayd *Interpre-*
tation; and those who haue stayed in the Countrey,
 dare scarcely appeare in the high wayes, or streets, and
 are threatned, That their Stipendes shall not bee payed
 vnto them, vntill they subscribe your *Covenant*.
 § 3. Where-as you doe in Brotherlie-loue exhort, & en-
 treat vs, To contribute our best Endeavours, for extin-
 guishing the common Combustion, wee praying
 GOD, for your pious zeale, and for the lovingnesse
 and modestie of your speeches, (where-in, by GOD'S
 helpe, wee shall labour to keepe correspondence with
 you; that both wee and you may shew our selues, to
 haue learned of CHRIST, *Meknesse, and lowli-*
nesse of heart) wee most willinglie promise to doe so,
 by all meanes which our consciences will permit vs to
 vse, as also to joyne our moste humble and heartie
 Prayers

Prayers with yours, That it may please GOD in this dangerous exigent, To doe good in His good pleasure, to our Sion, and to build up the wallles of our Hierusalem.

¶ 4. We may iustlie say, That this *New Covenant*, is substantiallie different from the *Olde*, which was made Anno 1581. in respect it not onlie contayneth that *Olde Covenant*, or *Confession*, which was allowed by two *Generall Assemblies*, but also your *Interpretation* of it, which, as yet, hath no such *Authoritie*, or *Approbation*.

¶ 5. No Band of *Mutuell Defence*, agaynst all persons what-so-ever, is expressed in the *Covenant* made 1581. And altho it were, yet the case is verie vnlyke: For Subjectes may make such a *Covenant* of *Mutuell Defence*, by Armes, with the consent of the King, who onlie, vnder GOD, hath the power of Armes, or of the Sword, in this Kingdome. But they who made this *Late Covenant*, had not his consent, as that former or *Olde Covenant* had: which is a thing so eident, that no man can call it in question. ¶ 6. As for that which you affirme heere, That my Lord Commissioner his Grace was well satisfied with your *DECLARATION*, it becommeth not vs, to pry narrowlie into his *Graces* doinges: but truelie wee haue more than reason, to pry most narrowlie into the wordes of a *Covenant*, which is offered vnto vs, to bee sworne, and subscribed, lest wee abuse, and prophane the Sacred NAME of GOD, and tye our selues to the doing of anie thing which is displeasing vnto Him. Last of all, Where-as yee desire vs, to joyne our selues to you, and to the rest of your Confederacie, who are (as you affirme) almost the whole Church and Kingdome, truelie wee can not but Reuerence such a multitude of our Reverend Brethren, and heare Countrey-men, and are readie to bee followers of them, in so farre as they are followers of CHRIST: But neyther can wee doe anie thing agaynst the Trueth, neyther

neither can wee attribute so much Authoritie to their Multitude, as otherwyse wee would, in respect there hath beene so much dealing for *Subscriptions*, in all quarters of this Kingdome, and so manie haue beene threatened, to giue their consent, as wee are most credible informed.

The second Demand.

WHETHER or no wee ought to subscribe the foresayde Covenant, seeing all Covenants of Mutuall Defence, by Force of Armes, made amongst Subjects of anie degree, vpon what-so-ever colour or pretence, without the King's Majestie or his Successoures privitie and consent, are expresselie forbidden by King JAMES of blessed Memorie, and the three Estates of this Kingdome, in the Parliament holden at LINLITHGOW, Anno 1585?

ANSWER.

The Act of Parliament forbiddeth in the first part, Leagues and Bands of mayntenance privilie made, such as are called bands of Manrent, as the Act in Queene MARIES tyme, to which it hath relation, doeth beare. And in the second part, onlie such, as tende to the publicke disturbance of the peace of the Realme, by moving sedition. But no Act of Parliament doeth discharge, nor can anie just Law forbid, Conventions, or Covenants in the generall; or such Covenants in speciall as are made with GOD, and amongst our selues; not for anie mans particular, but for the common benefit of all; not to moue sedition, but to preserve Peace, and to prevent trouble; which by all probabilitie had beene to manie, before this tyme, too sensible, if this Course had not beene taken. Conventions and Covenants (in the judgement of Iurisconsults)

are to bee esteemed and judged of, according to their diversities, good or bad: which made King JAMES of happie memorie to take it for an undoubted maxime, That pro aris & focus, & pro patre patriæ, the whole bodie of the Commonwealth should stirre at once: not anie more as diuided members, but as one consolidate lumps.

Replie.

In that second part of that Act of Parliament holden at LINLITHGOW, Anno 1585. are forbidden, *All Leagues or Bandes of Mutuall Defence*, which are made without the priuie and consent of the King, vnder the paine to bee holden and execute as movers of sedition and vnquietnesse, &c. Wherefore wee can no wayes thinke, that anie Bandes or Leagues of *Mutuall Defence*, by force of *Armes*, are there permitted, (that is, not forbidden) seeing first the wordes of the Act are so generall, for in it are discharged *All Bands made amongst Subjects of any degree*, vpon anie colour what-so-~~uer~~er, without his Highnesse, or his Successours, priuie and consent had and obtayned therevnto. Next; All such Bandes are declared to bee *Seditious*, and perturbatiue of the publicke Peace of the Realme: or, which is all one, are appoynted to bee esteemed so. And therefore, wee can nor see howe anie Bandes of that kynde can bee excepted, as if they were not seditious. 2. Wee doubt not, but the *Late Covenant* beeing considered, according to the mayne intention of those Pious and Generous Gentle-men, Barons, and others our deare Countrey-men, who made it, especiallie our Reverend Brethren of the holie Ministerie, is a *Covenant* made with GOD, and proceeding from a zealous respect to GOD His Glorie, and to the preservation of the puritie of the Gospell in this Church and Kingdome: But wee can not finde a War-
rand in

rand in our Consciences, to grant, That such *Covenants*, in so farre as they import *Mutual Defence*, agaynst all persons what-so-ever, none beeing excepted, no, not the KING, (as it seemeth vnto vs, by the words of your *Covenant* ; but farre more by the wordes of your *Late Protestation*, the 28 of *Iune* ; where-in you promise, *Mutual Defence*, agaynst all *Externall or Internall Invasion* , menaced in his Majesties last *Proclamation*) are not forbidden by anie Band , nor justlie yet can bee forbidden. For, first, wee have alreadie showne, That they are forbidden in the foresayde Act of *Parliament*, Anno 1585. 2. No Warrefare ; and consequentlie, no *Covenant*, importing Warrefare, is lawfull , without just Authoritie, which, wee are perswaded , is onlie in the Supream Magistrate , and in those who have power and employment from him, to take Armes : Yea, so farre as wee knowe , all moderate men , who duellie respect Authoritie, will say , That it is so in all *Kingdomes*, and *Monarchies*, properlie so called : (Of which nature is this his Majesties most Ancient Kingdome ,) And, That it is altogether vnlawfull to Subjectes in such *Kingdomes* , to take Armes agaynst their Prince. For which cause, that Famous and most Learned Doctor *Rivetus*, in a late *Treatise* called *Iesuita vapulans*, speaking of the judgement of *Buchanan*, and others, who taught, That Subjectes might take Armes agaynst their Prince, in extraordinarie Cases, and extreame dangers, of the Religion, and Common-wealth, professeth first, That hee, and all other *Protestantes*, condemne such doctrine. *Secondlie*; That this Errour did proceede from a mistaking of the Governement of the *Scottish Kingdome*, as if it were not truelie and properlie *Monarchicall*. *Thirdlie* : That the rashnesse of those Wryters, is to bee ascribed partlie to the hard and perilous tymes of Persecution, where-in they lived , and partlie *Scoto-*

rum. præservido ingenio, & ad audendum prompto. Thus hee wryteth in the 13. Chap. of the sayd Booke, P A G. 274. and 275. answering to the Recrimination of a *Jesuit*, who had affirmed, That *Buchanan, Knox,* and *Goodman*, had written as boldlie, for the Rebellion of Subjectes agaynst Princes, as anie of their Order at anie tyme had done. A thing much to bee noted by vs at this tyme, lest wee anie more giue that advantage to *Jesuites*, to make *Apologie* for their rebellious Doctrines and Practises. 3. Not onlie making of *Covenantes*, but also all other actions, are to bee esteemed and judged of, first, by the equitie of the subject, and matter; then, by the ende: For if the matter pactioned (that is, which the parties mutuallie doe promise) bee iustlie forbidden, by a lawfull Authorie; and consequentlie bee vnlawfull in it selfe; then the goodnesse of the ende, or project, can not make the Paction, or *Covenant*, to bee good, or lawfull.

The third Demand.

IF IT BE ALLEDGED, That in extreame and most dangerous cases, such Acts of Parliament may bee contravened, *Quaritur*, Whether there bee now such extreame case, seeing wee haue his Majestie, in his former Proclamations, avowing, protesting, declaring, and in this last Proclamation taking GOD to Witnesse, That hee never intended anie Innovation of Religion; and also seeing Hee hath removed alreadie all that which made men feare Novations, to wit, Service Booke, Booke of Canons, and the alledged exorbitancie of the New High Commission.

ANSW

ANSWER.

If the removing of the Service Booke, Booke of Canons, and the limitation of the vast power of the Hie Commission, contayning so much superstition, and tyrannie of Prelates, bee a benefite to this Kirke and Kingdome, wee ought, under GOD, to ascribe the same to the peaceable Meetings, humble Supplications, and religious Covenanting of the Subjectes; which haue given information to his Majestie, and haue procured from his justice and goodness, so great favour, as is thankfullie acknowledged in the last Protestation: which doeth also expresse the manie particulars, wherein his Majestie's late Proclamation is not satisfactorie. And therefore, the Lordes of his Majesties Privie Counsell, vpon the Supplication and Complaynt of his Liedges, were moved to rescind the Act of the Approbation of the foresayde Proclamation, and to rent the subscribed Misiue, which was to bee sent there-with to his Majestie. Wee are confident, that the Declaration where-with his Majesties Commissioner was so well pleased, will also giue satisfaction to our Reverend Brethren; and that they will not thinke it convenient for them to giue further approbation to the Proclamation, than the Counsell hath done, altho all of vs ought, with thankfulnessse, to acknowledge his Majesties benignitie.

Replie.

Wee will not heere dispute what hath beene the mayne or principall cause moving his Sacred Majestie to discharge the Service Booke, and other things which occasioned the present Perturbation of our Church; nor yet whether or not his Majesties Proclamation may giue full satisfaction to all the feares and doubts of his Subjectes. For our selues, wee professe, that vpon his Ma-

D

jesties

jesties Declaration, and gracious Promise containd in his Majesties last Proclamation, wee believe, first, That his Majestie never intended *Innovation in Religion*: *Secondlie*, That hee will *mayntayne the true Protestant Religion, all the dayes of his lyfe*: which wee pray GOD to continue long. *Thirdlie*, That all Actes made in fa-voures of the *Service Booke, &c.* are discharged. *Fourthlie*, That hee will never vrge the receaving of the *Service Booke, Booke of Canons, &c.* nor anie other thing of *that Nature, but by such a sayre, and legall way, as shall satisfie all his Subjects*. And thence wee doe collect, that which we affirmed before, to wit, that there is no such extraordinarie or extreame case, as might giue occasion to Subjects to make such a Band, as is directlie forbidden by theforesayde Act of Parliament, & to contraveane it in such a manner, as may seeme to import a resisting of Authoritie by force of Armes.

The fourth Demand.

Concerning that Interpretation of the Negative Confession, which is vrged vpon vs, and where-in the Articles of PEARZEN, and Episcopacie, are declared to bee abjured, as well as all the poynts of Poperie, which are therein expresselie and distinctlie mentioned: *Queritur*, Who are the Interpreters of that Confession? that is, Whether all the Subscrybers, or onlie those Ministers conveaned in EDINBURGH, in the ende of Februarie, who set it downe? If all the Subscrybers; then what reason haue wee to receate an Interpretation of that Confession from Laickes, ignorant people, and Children? If onlie those Ministers conveaned then in EDINBURGH; then, seeing no man should take an honour to himselfe, but hee who is called of GOD, as AARON, *Hebr. 5. 4.* what power

power and authoritie had they over their Brethren, to giue out a iudiciall Interpretation of these Articles of Fayth, and to inforce their Interpretation of these Articles vpon them?

ANSWERS.

The Subscribers are here misinterpreted in two poyntes, verie materiall: One is, That they presume vpon Power, or Authoritie, which they haue to giue out a iudiciall interpretation of the Articles of the Confession, and to enforce the same vpon others: where-as they onlie intended, to make knowne their owne meaning, according to the mynde of our Reformers; and in charitie to propound and recommend the same to others, who might bee made willing to embrace it: Altho it bee true also, that verie great numbers of Ministers were conueaned, and testified their consent at that tyme: And altho the private judgement of those who are called Laickes, ought not to bee misregarded: for it is confessed, That an Interpretation, which is privat ratione personæ, may bee more than privat ratione mediū. The other, which beeing observed, will answer diuerse of the following Demandes, That the Articles of Pearth, and of Episcopall Government, are declared to bee abjured, as poynts of Poperie, or as Popish Novations: where-as the wordes of the Covenant put a difference betwixt two sortes of Novations: one is of such, as are already introduced in the Worship of GOD, and concerning those, what-so-ever bee the judgement of the Subscribers, which to euerie one is left free, by the wordes of the Covenant, they are onlie bound, to forbear the practise of them, by reason of the present exigence of the Kirke, till they bee tryed, and allowed, in a free Generall Assemblie. The other sort is of such Novations, as are particularlie supplicated agaynst, and complayned vpon; as the Service Booke, and Canons, &c. which are ab-

jured, as containyng poyntes of Poperie. And this wee avouch, from our certayne knowledge, to bee the true meaning of the controverted wordes of the Covenant. And therefore, humblie entreat, That no man anie more, upon this scruple, with-holde his Testimonie.

Replie.

As for the the first of these two mistakings: If you haue not given out that *Interpretation* of the *Negative Confessio* judicially, but only haue made known your owne meaning, according to the mynde of the Reformers, as you aheadge, then, first, your *Interpretation* hath no obligatorie power over others; and consequentlie you ought not to obtrude your *Interpretation* vpon vs more than wee doe our *Interpretation* thereof vpon you. Neyther ought anie man to bee molested, or threatned, for not receaving your *Interpretation*; chieflie seeing all who are of your *Confederation* haue so solemnlie vowed, and promised, to bee good examples to others of all Godlinesse, Sobernesse, and Righteousnesse, and of everie duetie which you owe to GOD and man. Secondlie, As for the mynde or judgement of our Reformers, wee know no evidencie of it, having publicke Authoritie, to obledge the Subjectes of this Kingdome, except that which is expressed in our *Nationall Confession of Fayth*, ratified in Parliament twentie yeares before the *Negative Confession* was penned: wherein wee finde no warrand or ground of such *Interpretation* as you bring. Thirdlie, The *Interpretation* of the *Negative Confession*, set downe in your Covenant, as it is not publicke *ratione Personæ*, so also not *ratione mediæ*: for it hath no Warrand, for ought wee could ever perceave, eyther from the Word of GOD, or from the Testimonie of the Ancient Church, or from the consent of other Reformed Churches,

Churches, or from our *Nationall Confession*, registred in *PARLIAMENT*. As for the second Mistaking, or Misinterpretation of the words of the *Late Covenant*, first, Wee marvell, that a *Generall Covenant* appointed to bee subscribed by all, Learned and vnllearned, should haue beene set downe by you in such ambiguous tearmes. For, truelie, all men heere, even the most judicious, doe so take your wordes, as if the Articles of *PEARTH* were in them abjured. 2. Wee haue agayne more attentiuely examined the wordes of the *Late Covenant*, and doe evidently perceau by them, That in the sayde *Covenant*, the Articles of *PEARTH*, and *EPISCOPACIE*, are condemned, and abjured, as erroneous, and damnable corruptions. For where you professe, and before *GOD*, and *His Angels*, and the *World*, solemnelie declare, That you shall labour, by all means lawfull, to recover the *Libertie*, and *Puritie*, of the *GOSPELL*, as it was established and professed before the foresayde *Novations*: Wee aske you, What is that period of tyme, to which your wordes haue reference, when you promise to labour, to recover the *Puritie* and *Libertie* of the *GOSPELL*, as it was professed and established before the foresayde *Novations*? If you meane that period of tyme, when the *Service Booke*, and *Booke of Canons*, were vrgerd vpon you; to wit, the last yeare by-past in Summer, then you acknowledge, That all that tyme you enjoyed the *Puritie* and *Libertie* of the *GOSPELL*; and consequentlie, That you yet enjoye it; for no new thing hath since that tyme beene publickly receaved, and practised in this *CHVRCH*. If you meane (as vndoubtedlie we thinke you doe) the tyme preceeding the bringing in of *Episcopacie*, & the Acts of *Pearth*, then you comprehend both *Episcopacie* and the Acts of *PEARTH*, vnder these *Novations*; for the removing where-of, you promise, to labour, according to your power: and consequentlie doe disallowe and condemne them.

even before they bee tryed in a *Free Assemblée*, and before they bee heard who mayntayne and approue them as lawfull. 3. Wee may evidently demonstrate this, *argumento ad hominem*, as wee say in the Schooles: For, those *Rites* and *Ceremonies*, which are abjured in the *Negative Confession*, are also abjured in your *Late Covenant*; which, as you say, is all one with the *Negative Confession*, or with the *Covenant* made 1581. But the *Rites & Ceremonies* which were concluded in *PEARTH ASSEMBLIE*, are abjured, as you say, in the *Covenant* made 1581. and therefore they are also abjured in this your *Late Covenant*. The first *Proposition* is evident: For in your *Late Covenant*, speaking of the Oath contayned in that *Olde Covenant*, which was made *Anno* 1581. you professe, *That the present and succeeding Generations in this Land, are bound to keepe the foresayde Nationall Oath*, as you call it, and *Subscription*, *unviolable*. The second *Proposition* also can not bee denied by you: For, these twentie yeares by-past, you haue accused those who conformed themselues to the *Ordinances* of *PEARTH*, of *Perjurie*; and that because they had violated the Oath made *Anno* 1581. in the which those *Articles* (as you alleadge) were abjured. But perhaps you will saye to vs, That wee thinke those thinges not to bee abjured in that Oath made *Anno* 1581. and therefore wee may sweare, and subscribe your *Late Covenant*; and, notwithstanding of our Oath and *Subscription*, bee tyed onlie to the *Forbearance* of the practise of *PEARTH* *Articles* for a tyme. Wee answere, first: The wordes of an Oath should bee cleare, and playne: or, if they be anie wayes ambiguous, the true sense of them should bee so declared, and manifested, that all maye knowe it. 2. An Oath is to bee given, according to the mynde and judgement of him that requyreth it. And therefore, seeing you who requyre this Oath of vs, thinke

thinke the *Rites* or *Ceremonies* concluded at *PEARTH*, to bee abjured in that *Oath* made *Anno 1581.* howe can wee sweare and subscribe your *Covenant*, which reneweth the foresayde *Oath*, and bindeth vs to it? 3. If wee should sweare, and subscribe the *Negative Confession*, as it is included in your *Covenant*; then yee, who thinke the *Articles* of *PEARTH* to bee abjured, and condemned in the *Negative Confession*, will thinke vs tyed, by our owne *Personall Oath*, to condemne the *Articles* of *PEARTH*. 4. Seeing this *Covenant* was penned by you, who haue hitherto not conformed your selues to *PEARTH ASSEMBLIE*, and haue opposed *EPISCOPACIE*, and seeing you all condemne *EPISCOPACIE*, as if it were that *Popish*, or *Wicked HIERARCHIE*, mentioned in the *Negative Confession*; as also esteeme the things concluded in *PEARTH ASSEMBLIE*, to bee *Idolatrous*, or *Superstitious*, howe can wee thinke, that you in your solemne Vow made to *GOD*, for reformation of this *CHURCH*, and resisting, in tymes to come, the *Novations* and *Corruptions* of it, haue passed by these things, which are the onlie *Novations* already introduced by Authoritie, and from which, as you affirme, the Church hath so great neede to bee purged: Chiefelie, seeing yee thinke them as *Popish*, *Superstitious*, and *Idolatrous*, as yee doe these other *Novations*, which are not as yet introduced. 5. If in all your *Supplications*, *Playntes*, and *Protestations*, yee haue onelie sought the *Removing* and *Discharging* of the *Service Booke*, *Booke of Canons*, and the *New High Commission*, not complayning of any other *Novations*; and seeing his Majestie hath discharged the first two, and hath promised to rectifie the third, or last of them; Then, what reason haue yee to thinke, that his Majestie hath not satisfied your *Supplications*? For, all the *Novations*,
vpon

upon which you complayned, are removed by his Majestic, & yee haue his Princelie Promise, That no further shall bee vrged vpon vs, but by such a fayre and legall way, as may satisfie all his Subjectes. 6. As for that which your *Covenant*, by your owne confession, requy-
 reth of vs, to wit, *The forbearance, and abstinence, for a tyme, from the practising the Articles of P E A R T H*; Wee professe sincerelie, and in the sight of GOD, That our Conscience will not suffer vs, to subscribe that part of your *Covenant*; and that because Lawes beeing standing for them, and our lawfull Superiours requy-
 ring Obedience from vs, by practising them, to sweare *Forbearance of the practise of them*, is to sweare *Diso-
 bedience*, and, to *wrong their Authoritie*. 7. Howe can wee, with a good Conscience, abstayne presentlie from *Private Baptisme*, and *Private Communion*, beeing re-
 quyred therevnto by sicke persons, and those Parentes whose Children can not bee carried to the Church commodiously with their lyues: seeing wee thinke it a thing verie vnlawfull, in such cases, to refuse to admini-
 strate those *Sacraments* in private houses. Not that we thinke, that GOD hath tyed Himselfe, or His Grace, to the *Sacramentes*; but because Hee hath tyed vs vnto them, by His Præcept: and, not to vse the Meanes ap-
 poynted by GOD, when our People, or their Children stand in neede of Them, is a contempt of the Meanes, and a tempting of GOD.

The fift Demand.

W H E T H E R or no wee can sincerelie, and with a good Conscience, subscribe the Negatiue Confession; as it is expounded and interpreted by the Contryvers or Authors of the late *Covenant*, seeing it maketh a perpetuall Law concerning the externall Rites of the
 Church,

Church, which GOD hath not made, as if these Rites were vnchangeable? And how they who both sweare the Positiue Confession, and the Negatiue, thus interpreted, can eschew contradiction, seeing the Positiue Confession, CHAP. 21. evidentlie declareth, That these Rites are changeable, according to the exigencie of tyme; and consequentlie, that no perpetuall Law may or ought to bee made concerning them? Lykewyse, wee would know, how it can stand with trueth, to abjure all these Rites, as *Popish*, which are vsed in the Church, without diuine institution, expressed in GOD'S Word; seeing even these who vrge the Covenant, practise some Ceremonies which are not mentioned in GOD'S Word, as the Celebration of Marriage before the Church, in the beginning, or at the ende of Diuine Service, with all the particulars of it, and the stipulation of Fathers and God-fathers, for the Chylde in Baptisme, which are not meere circumstances, as they vse to distinguish, but also Ceremonies, properlie so called?

A N S W E R E.

The Late Covenant maketh not a perpetuall law concerning the externall Rites of the Kirke, as if they were vnchangeable: but, as wee haue sayd before, onlie bindeth vs, for a tyme, to forbear the practise of Innovations already introduced, and doeth not determine whether they ought to bee changed, or not. 2. According to this true Interpretation, all appearance of contradiction betwixt the Confession of Fayth insert in the Act of Parliament, and the latter Confession, is removed, beside that the Article 21 of the Confession of Fayth, giveth power to the Kirke, in matters of externall Policie, and order of the Worship of GOD, is expounded in the first Booke of Discipline, distinguishing

F betweene

betweene things necessarie to bee observed in everie Kirke, and things variable in particular Congregations. 3. Wee declare agayne, That the Covenant doeth not abjure Pearth Articles, as Popish, and thinketh not tyme now to dispute of significant Ceremonies, or other holie Rites, and whether the two particulars named bee Ceremonies, or not: since the Confession condescended vpon on both sides, abjureth Rites, which are added without the Word of GOD.

REPLY.

FIRST, Wee haue already tolde you, That wee can not subscrib your *Oath of Forbearance* of the practise of the *Articles* already introduced, without violation of Authoritie, and of wronging our owne Consciences, who thinke *Private Baptisme* and *Communion*, not to bee indifferent, but also necessarie, in some cases, not indeede, *necessitate medii*, as if GOD'S Grace were tyed to the externall meanes, but, as wee say in the Schooles, *necessitate Præcepti*, because wee are commanded to vse these Meanes. 2. This *Late Covenant* lea-
deth and bindeth vs to the *Olde Covenant*, made 1581. and that *Olde Covenant* bindeth vs perpetuallie to that *DISCIPLINE* which was then; that is, (as yee alledge) to the whole Policie of the Church, comprehending all the externall *Rites* of it: and so, à *primo ad ultimum*, this *Late Covenant* bindeth vs to the whole Policie of the Church, which was then; and consequentlie maketh a perpetuall Lawe, concerning externall *Rites* of the Church, as if they were vchangeable. All partes of this Argument are sure: For by your *Late Covenant*, you professe your selues bound, to keepe the foresayde *Nationall Oath* (as you call it) inviolable: And that *Oath*, or *Covenant*, bindeth vs, to continue *In the obedience not onelie of the Doctrine, but also Of the Discipline*

Discipline of this Kirke. Where by *The Discipline of the Kirke*, yee vnderstand (as yee haue in all your Wrytinges professed, especiallie of late, in your Booke entituled, *A Dispute, agaynst the English Popish Ceremonies. Part. 4. Cap. 8. Sect. 6.*) the whole externall Policie of the Church, as it was at that tyme; to wit, Anno 1581. Yea, you confesse, That no other thing can bee vnderstoode by *The Discipline of the Kirke*, but that which wee haue sayde alreadie; and consequentlie wee shall bee tyed by that *Oath* which you requyre of vs, to admit and practise no other *Rites and Ceremonies*, but such as were then receaved in our Church. Wee can no wayes passe by this, seeinge ever since the *Assemblee of P E A R T H*, in your *Publicke Sermons*, and *Printed Bookes*, yee haue most vehementlie accused vs of *Perjurie*, as violating the *Oath*, or *Covenant*, made Anno 1581. and that in respect wee haue admitted into the Church, some *Rites*, or *Ceremonies*, which were not in it the foresayde yeare of G O D. Is not this to make a perpetuall Lawe, concerning the externall *Rites* of the Church, as if they were vnchangeable, and to abjure the practise of all *Rites* introduced in the Church since that tyme; and consequentlie the practise of the Articles of *P E A R T H*, and that not for a tyme onlie, but for ever? 3. Seeing the *Negative Confession*, according to your mynde, and conception of it, maketh the whole Externall Policie of the Church, as it was Anno 1581. to bee vnchangeable: and on the contrarie, the *Confession* insert into the Actes of *Parliament*, declareth, That the *Rites* belonging to the Externall Policie of the Church, are changeable; howe can you escape a *Contradiction*, if yee receaue both these *Confessions*? 4. Where-as by that *Distinction* mentioned in your *Answere*, of things necessarie to be observed, and of things variable in particular Congregations, yee insinuate that
by the

by the *Keeping of the Discipline of the Kirke as it was then*, to which wee are bound in the *Olde Covenant*, yee vnderstand the observation of those things which are necessarie to bee observed in everie Kirke, and not of things variable in particular Congregations: Wee aske, Into which of the Members of this *Distinction* ye referre *Episcopacie*, and the *Articles of P E A R T H*? That is, Whether they most necessarilie bee omitted in all Churches, and at all tymes, or not? If yee say, that they must bee necessarilie omitted, and that the *Negative Confession*, confirmed with an *Oath*, doth tie vs to the omission of them; then both yee would make vs to sweare, and subscribe, agaynst our Consciences, (for wee are perswaded, That these things are lawfull) as also yee would make vs to abjure *Episcopacie*, and the *Articles of P E A R T H*, in *Perpetuum*; which is flatlie contrarie to your *Declaration* in your *Answeres*, 1. 5. &c. If you say on the other part, That wee are not tyed by the *Negative Confession*, to the omission of these things; then, Why haue yee, in all your Wrytinges agaynst vs, exprobrate to vs, *Perjurie*, in violating of the *Oath* containd in the *Negative Confession*? 5. We would gladlie haue knowne your mynde, concerning the lawfulnessse of such *Rites* as are not of Divine Institution, expressed in *GOD'S Word*. For wee ingenuousslie professe, That none of your *Answeres* (which hitherto wee haue scene) to the *Instances*, or *Examples*, brought by vs, in our fift *Demand*, of *Rites* vsed by your selues, in your Churches, as lawfull, without Divine Institution, (to which wee could adde manie moe) doe giue vs anie satisfaction: nor yet, as wee thinke, can giue satisfaction to anie indifferent man. As for example; Is *Blessing of Marriages*, a meere circumstance? Who can bee so impudent, as to say so? Or, if it bee a *Ceremonie*, what *Præcept* or *Practise* haue yee of it in
GOD'S

GOD'S whole Word? If it bee alleadged, That wee haue a Warrant from that *Blessing* pronounced GEN. I. 28. vpon Man and Woman; after their creation; wee aske, By what consequence can that *Solemnitie of Blessing of Marriages* vsed in our Churches, with all the *Ceremonies* of it, bee drawne from that effectuell and operative *Blessing* of our first Parentes, or rather of whole Mankynde? Is there heere an *Institution* of a *Perpetuall Observance*, or *Rite*, to bee vsed in the Church, more than in the 22 *verse* of the same *Chapter*, when GOD blessed the Fowles, and Fishes, and sayde, *Bee fruitfull, and multiplie, and fill the waters in the seas*? &c. If agayne it bee answered, That *Pastorall Benediction*, is mentioned in Scripture, first, What is that, to *Blessing of Marriages*? And secondlie, Why are not all other *Pactions*, as well as *Marriages*, blessed in the Church, chiefelie, seeing *Matrimoniall Blessing* hath beene, and is, abused in the *Romane Church*, which holdeth, That *Marriage* is a *Sacrament*; and consequentlie, *Matrimoniall Benediction* ought, as it would seeme, to bee secluded from the Church, rather than other *Blessings*?

The sixth Demand.

WHETHER or no it bee fit to subscribe such an Interpretation, as in matters of lawfulnessse, and unlawfulnessse; and consequentlie in matters of Faith, contradicteth the Iudgement of so manie Divynes, most famous, of the reformed Church, both Ancient and Moderne, (who did, and doe holde, that these Rites and Ordinances brought into this Church by the Assembly of PEARTH, are in their owne nature lawfull, and such as ought not to make a stirre in the Church of GOD) and also condemneth the venerable practise of

the Ancient Church, and the most eminent Lights of it, even in those purest tymes, vnto which wee appeale agaynst the Papists, in our Disputes.

ANSWERE.

Wee trust, That no sound Divyne, Ancient or Moderne, would in this case denye the expedience of the Forbearance of the practise of P E A R T H Articles, And further than this, nothing at this tyme is requyred.

Replie.

Y O U R S I L E N C E, in not answering that which wee affirmed, concerning the judgement of *Divynes, Ancient and Moderne*, of the Reformed Church, anent the lawfulnessse of the *Rites and Ordinances*, which were receaved in our Church, by the ordinance of the *Assemblee of P E A R T H*; as also concerning the judgement and practise of the Ancient Church; doeth make vs thinke, that yee acknowledge the trueth of that which wee affirmed there. 2. Wee haue alreadie showne, That the *Oath* which yee requyre of vs, importeth more than the *Forbearance of the practise of P E A R T H Articles, for a tyme*. 3. The *forbearance* of some of them, seemeth to vs, to bee meerlie vnlawfull, and contrarie to that *Pastorall Duetie* we owe to our Flocke. 4. The *forbearance* of anie of them, considered with a relation to the Authoritie enjoying them, in our judgement, is playne *Disobedience*.

The seaventh Demand.

W H E T H E R it bee agreeable to Charitie or Pietie, to requyre vs to abjure these Rites, as *Popish*; which
in the

in the sinceritie of our heartes, following the light of our Conscience, (whereof wee take GOD to witnesse) wee haue hitherto practized, as lawfull, and laudable following the same Light, doe yet practise them? But suppose this might bee requyred of vs by anie; *Quaritur*, Whether or no it becommeth them so peremptorie, and vpon such a suddentie, to yrge vs to this, who these by-gone twentie yeares, haue desired earnestlie to enioye the freedome of their Consciences in their Ministerie, even in denying obedience to these thinges, and standing Lawes for them; and when they were vrged to obedience, did so often protest, and earnestlie request, That they might haue a tyme, to bee well enformed, and maturelie aduysed of the matter, which to the most part of them was most graciously granted? Let them, therefore, looke to that naturall MAXIME, *Quod tibi fieri non vis, alteri ne feceris*: and to our Saviour's Precept of the same sense, and almost of the same wordes, MATTH. 7. VERS. 12.

ANSWER.

Wee hope, that such a Forbearance of the practise, will prejudice the libertie of no man's Conscience.

Reply.

IT would much præiudge our Consciences, to sweare and subscrybe the *Negative Confession*, taking it according to your conception and meaning, who requyre our *Oath*. 2. Howe can wee sweare, to *labour, by all meanes lawfull*, as yee requyre in your *Covenant*) to expell those thinges, where-of wee holde some to bee necessarie, and all the rest, to bee lawfull, and laudable? The

The eyght Demand.

W H E T H E R it bee fitting to sweare to defende the King's Person and Authoritie, with this Limitation, *In the Defence and Preservation of the true Religion, Lawes, and Liberties, of this Kingdome?* As if their Persons ought not to bee defended agaynst all Enemies, although as yet they embraced not the Trueth: or having before embraced it, yet haue fallen from it; or as if their Royall Authoritie were not to bee acknowledged, although commanding thinges vnlawfull; and as if wee were not subject thereto, in yeelding to suffer vnder them, when wee giue not actiue obedience to them?

ANSWERE.

1. *The Answer of the first Demand, may giue satisfaction heere.* 2. *The Specification of the defending the King's Person and Authoritie, in the Defence of the true Religion, Lawes, and Liberties of the Kingdome, is warranted by the Confession ratified in Parliament, by other Actes of Parliament, by the other Confession, and by the Generall Band joyned with it.* 3. *No man will with-holde his Subscription from the Covenant, because it doeth not, as it intendeth not, to expresse everie duetie wee owe to the King's Majestie, as if the not naming, were a denying of the duetie.*

Replie.

W H A T yee haue replied in your *Answer* to our first Demand, wee haue examined, in our *Confutation* of your *Answer*. 2. If yee consider well all the *Circumstances* of the making of your *Covenant*, yee will finde, that it

that it had not beene amisse, at this tyme, to haue expressed more fullie the Loyaltie of your *Intensions*, to mayntayne the K I N G's Person, and Honour. Next, it is necessarie to expresse it yet more fullie, for our cause, whome yee requyre, to sweare and subscribe your *Covenant*; lest wee doe anie thing, in this matter, with a doubting Conscience, (which is a grievous sinne) that is, Doubting whether or no wee are tyed by our *Oath*, to mayntayne the K I N G's Authoritie, onlie in so farre, as it is employed in the Defence of the foresayde True Religion; or, at least, as it is not employed agaynst it. For, it seemeth to vs vnlawfull, to sweare the mayntenance of the K I N G's Authoritie with this limitation preciselie. And if yee bee of a contrarie mynde, wee are most willing to conferre with you of this poynt.

The nynt Demand.

W H E T H E R OF NO wee can sincerelie sweare to mayntayne the Authoritie, truelie and properlie Monarchicall of the King; and withall sweare also disobedience to these Articles, which are authorized by his standing Lawes, and to mayntayne the meanest of his Subjectes agaynst him, in their disobedience of his Lawes, as yet standing in vigour concerning these thinges?

A N S W E R E.

1. *The Answer to the first Demand, is usefull heere also.* 2. *Forbearance of Practise, for a tyme, in such a case, is rather Obedience, than Disobedience: for example, Kneelling was thought convenient, because all memorie of Superstition was past, should it not therefore*
H *bee forb*

bee forborne, because Superstition is nowe revived, and flagrant. They who Practise, keepe the letter of the Law: but they who Forbeare, keepe the lyfe and reason thereof.

Replye.

Y^OVR COVENANT requyreth more of vs, than the forbearance of the practise of *PEARTH* Articles, as wee haue often tymes declared. 2. Wee haue also showne, That the forbearance of Obedience, to standing Lawes, without licence of Superiours, and contrarie to their commandement, especiallie if it bee done by deliberation, and if men tye themselues, by an Oath, to doe so, is manifest *Disobedience*. 3. The Article of *PEARTH*, anent *Kneeling*, was not grounded onlie, nor yet principallie, vpon that *Narrative* which yee mention; but rather vpon the conueniencie and decencie of the gesture of *Kneeling*, in the receaving of the holie *SACRAMENT*: which reason doeth yet continue; as also the other reason which yee mention, holdeth yet: for the bodie of the People of this Church, were never *Papistes*; and, consequentlie, haue no memorie of *Popish Superstition*, as those who lived in tyme of *Reformation*. 4. Wee can not see, nor conceaue, howe a *Vow* and *Band*, of mayntayning the meanest Subject of this Kingdome, agaynst all persons what-so-ever; and consequentlie, agaynst the *KING* himselfe, as wee haue showne in our second *Replye*, in disobedience of his Lawes, can consist with that loue, reverence, and subjection, which wee owe to our *KING*. Neyther haue yee brought anie thing in your *Answer*, to satisfie vs in this poynt. And, because yee alleadge, as wee heare, That yee are mistaken in this poynt, and doe vindicate your selues, by those wordes of the *Covenant*, where-in yee promise, to maynt

to mayntayne the KING's Authoritie; wee praye you to expresse your mynde more fullie, concerning it; and to shewe vs, 1. What yee meane by *mayntayning the KING'S Authoritie*, in that part of your *Covenant*, where-in yee expresse your Loyall Intention,

To mayntayne the King's Person, and Authoritie; and in speciall, Whether or no the mayntayning of the KING's Authoritie, bee taken by you, as

it excludeth all resisting of his Authoritie, by Force of Armes, even altho hee should command thinges vnlawfull, and contrarie to the Trueth? For so wee thinke it should bee taken: and that it should bee so taken, wee are readie to demonstrate. Neyther can wee sweare it in anie other sense. 2. Whether your promise, of

Mutuell Defence, In the same cause of mayntayning the true Religion, and his Majesties

Authoritie, &c. ought to bee vnderstood, of the *mayntayning the King's Authoritie absolutelie*: that is,

Whether Hee mayntayne the true Religion, or no? Or, on the contrarie; If it ought to bee vnderstoode, of the *mayntayning the King's Authoritie conditionallie, in so farre as Hee mayntayneth the true Religion*, and not anie other wayes? If you say, that it is to bee vnderstoode the first way, we assent to that part of your *Covenant*, &c

haue no more scruple anent it, except that one, which wee mentioned in our *REPLY* to your second *Answer*:

to wit, That the wordes of your *Protestation*, seeme to import more; and, that your *Paction*, or *Covenant*, is made without the King's privitie, and consent. If yee say, that it is to bee vnderstood the second way, then

wee continue vrging our foresayde *DEMAND*: to wit, Howe a man can mayntayne the King's Authoritie, and with all mayntayne the meanest of His Subjectes, in re-

sisting

sisting His Authoritie? And howe wee can bee sayde, to stand for the King's Honour, when wee vowe and promise, to doe that which hee him-selfe professeth to bee agaynst his Honour; and which, in the common judgement of men, is thought to bee so? The determination of this poynt, is more than necessarie; at this syne: and, therefore, let vs in sinceritie, and Brotherlie-loue, conferre of it; that the Consciences of others who doubt of this, may receaue satisfaction.

The tenth Demand.

W H E T H E R or no wee ought to sweare to such a Covenant, which taketh away from vs all hope of a free Assemblie, or Parliament, to judge of the matters presentlie debated? For how can theire vote freeilie of anie matter propounded to the decison and deliberation of the Church and estate, who haue alreadye sworne to adheare to one part of the Question? and how can those who dissent from them, submit themselues to their judgement, chieflie seeing they are Possessours, and haue Lawes Civill and Ecclesiasticke, standing as yet for them?

ANSWER.

Wee perceane, that this Tenth Demand, is made of the Articles of P E A R T H; therefore wee answer as before; That wee promise onlie Forbearance, which can prejudice no man's libertie in a Generall Assemblie.

Replie.

W E E H A V E S H O W N E, That your Covenant, and Oath, importeth a manifest *Abjuration* of the *Articles*

cles of *PEARTH*: and therefore, the swearing of it doeth manifestlie præjudge the libertie of *Voting* in a *Nationall Assemblie*: For, howe can they freeleie eyther reason in an *Assemblie*, concerning *Episcopacie*, and the *Articles* of *PEARTH*; or elie, giue their judgement, without præjudice, concerning them who haue allreadie promised, sworne, and vowed, first, To adheare to the *Discipline of the Kirke*: that is, (according to your *Interpretation*) to the whole externall *Policie* of the *Church*, as it was 1581. 2. To labour, by all meanes lawfull, to remoue, and expell, all those *Rites*, and *Ordinances*, which haue come into the *Church* since the foresayde yeare of *GOD*; that the *Church* may bee restored, to the *Libertie*, and *Puritie*, which it then had. Where-by yee declare, That the fore-sayde *Articles*, and *Episcopacie*, are contrarie to the *Libertie*, and *Puritie*, of the *Church*; and consequentlie, yee are tyed, by your *Oath*, to vote agaynst them, if yee bee called to the intended *ASSEMBLIE*.

The eleventh Demand.

WHETHER our Subscriuing, together with our People, to the Confession of this Nation, which is ratified and registrated in *Parliament*, Anno 1567. may giue full iatisfaction to all who doubt of the sinceritie of our Profession, if so bee they haue no farther ayme, but onlie to know and see our willingnesse, and constant resolution, to adheare to the *RELIGION* presentlie professed, and to oppose all *Erroures* contrarie to it, to our lyues ende? Nowe, seeing wee are willing to doe this, as we take *GOD* to witnesse, wee are, howe are wee hated, maligned, and traduced as *Enemies* of the *Trueth*, onlie because our *Consciences* doe not suffer vs to subscribe to that *Interpretation*

of the Negative Confession insert in the Covenant, (concerning which wee can see no Warrant of the truth of it, nor lawfull authoritie binding vs to it) and to the Politicke, or rather Militarie part of that Covenant, which is a thing without the compasse of our Calling, and not belonging to that contending for the Faith once delivered to the Sayncts, of which S. IVDE speaketh in his Epistle.

ANSWERS.

Since no other meane could bee found so effectuall, for holding out of Poperie, and forbearing of dangerous Novations in Religion, such as the Service Booke, and Canons, which as yet are onlie discharged, till in a fayre and legall way they may bee introduced; and are by no word of the late Proclamation disallowed: altho the Service Booke, by the Proclamation, Februarie 19. bee highlie prayed, as serving to edification, and to beat out all Superstition: and nothing in this Application is abjured, but what was abjured in the former; why shall wee forbear to vse a meane so just, and so powerfull, for the preservation of the puritie of Religion?

Rephye.

HERE yee doe not particularlie answere to our Demand, and seeme vnwilling to giue that Testimonie of vs, Your Brethren, concerning our sinceritie in professing of the TRUTH; which, all who knowe and judge vnpartiallie of vs, doe thinke to bee due to vs. It is sufficientlie knowne, what paynes wee take, in disputing and wryting agaynst Papists, in confuting their Errours in our Pulpits, in leading Processe agaynst them, according to the Order of the CHURCH, and in

and in doing all thinges agaynst *Romish Errours*, which can bee expected from the most zealous Professours of the Trueth. If yee, or anie other of our Reverende Brethren, doubt of the sinceritie of our Profession, then pose vs concerning anie *Article* contraverted, and we shall be most readie to declare our mynde concerning it before all men, and giue a sufficient prooffe to the worlde, that wee haue pryed as narrowlie into the mysteries of *Romish Errours*, for refutation of them, as anie of those who impiouslie, and vncharitable traduce vs, as fauourers of *Poperie*. 2. Wee haue other means, more effectuell, and lawfull, (where-as wee thinke this your Meane to bee vnlawfull) for holding out of *Poperie*: and in which wee ought to confide more, than in all the Promises and Vowes of men; yea, also, more than in all the *United Forces* of all the Subjectes of this Land: to wit, Diligent Preaching, and teaching of the Word, frequent Prayer to GOD, humbling of our selues before HIM, amendement of our lyues, and conversations, and arming our selues agaynst our Adversaries, by diligent seatching of the Scriptures, and vsing all other Meanes, where-by wee may encrease in the knowledge of the Trueth, and in abilitie, to defende it agaynst the enemies of it. 3. The Subjectes of this Kingdome, at least a great part of them, eyther by their owne inclination, or by the perswasion of others, haue such an hard conceat of the *Service Bookes*, and *Canons*, that if his Majestie vse a fayre and legall way of bringing them into this Church, especjallie such a way, as may giue satisfaction to all his Subjectes, in all appearance wee neede not to feare the in-bringin, of them.

The

The twelfth Demand.

WHEREAS wee heare of diuerſe Disorders, and violent miscarriages, of those who haue subscribed the Covenant, agaynst our Brethren of the holie Ministerie, who continue in their obedience to the Lawes of the Church and Kingdome; which miscarriages beeing done without all forme of Iustice, or legall proceeding, are an exercising of Revenge, by private Authoritie, and consequencie are forbidden in the sixt Commandement; which is one of the reasons which moveth vs, Not to joyne our selues vnto their societie: Wee would gladlie therefore knowe of our Reverend Brethren, who haue come hither, to recommend the *Late Covenant* vnto vs; First, Whether or no they doe allowe these disorders? 2. If they allowe them, what reason haue they so to doe? And if they allowe them not, howe is it, that these Disorders and miscarriages, are not publickly by them, and other Pastors of their Confederacie, condemned, and sharplie rebuked in their Pulpits? Why are the Actors of them not tryed, and censured? And why doe they delay to giue out some publicke Declaration, eyther in P R I N T or Writ, to this effect, beeing long since exhorted to doe so?

ANSWER.

1. *Hardlie can a zealous people assembled in a Kirke for the Worship of GOD, bee kept from tumult, when Bookes, and a Worship which they eyther know, or conceaue to bee Popish, are suddenlie, and imperiouslie obruded vpon them by the Leaders: and how farre the keeping of the materiall Kirkes from the pollution of Worship, belongeth to the People, and communitie of the Faythfull, should bee considered.*

2. *Violence*

2. Violence done in other places, and upon other occasions, wee no more allow, than wee doe approve the aspersions of Perjurie, Rebellion, &c. which some men doe put upon vs.

R E P L Y.

IT BELONGETH not to the People, or community of the Faythfull, to contemne Authoritie, and the LORD'S Service, done in His owne House, on His owne Day, so farre as to put violent handes in Pralates, and Pastors, in tyme of Divyne Worship, whyle they are practising those thinges which are enjoyed by the KING, and his Counsell. Such Disorders, and contemptuous carriages, doe not beseme those whome CHRIST inviteth to come to Him, and to learne of HIM, meeknesse, and lowlinesse of heart; chiefelie, seeing there are manie other wayes, where-by people may testifie their averstation of those *Bookes*, and *Warship*, which they conceaue to bee *Papish*. If it bee a sinne in Parentes, to provoke their Children to wrath, much more is it a sinne in Children, to provoke their Parentes, especiallie *Patrem Patria*, the common Father of the Countrey, so to wrath. 2. The keeping of GOD'S House, from the pollution of worship, belongeth to those who are cloathed with lawfull Authoritie. 3. We not onlie asked of you, Whether or no yee did allowe the *Miscarriages* towards our Brethren of the holie Ministerie, mentioned in our *Demand*? but also, supposing that yee doe not allowe them, wee asked, Howe is it, that those *Disorders*, and *Miscarriages*, are not publickly by you condemned, and rebuked? Why are the *Actors* of them not tryed, and censured? And why doe yee not give some publicke *Documents* to the world, of your averstation of such *Miscarriages*? chiefelie, seeing they are, as wee haue showne, a manifest

K

transg

transgression of the sixt *Commandement*. Wee can not sufficientlie marvell, that yee haue kept vp your myndes in this matter, and not answered to so important, and necessarie a *Demand*. As for your *Complaynt*, of *Perjurie* and *Rebellion*, &c. if yee meane the *WAR-NING* latelie written to the Subjectes in *SCOTLAND*, yee shall knowe, that the *AVTHOR* thereof himselfe is much displeased with anie offensive asperitie, which hath beene found in some written Copies thereof; and hath allreadie done that, for removing of that offence: which, wee hope, shall giue full satisfaction to all men.

The thirteenth Demand.

Howe can wee subscribe that *COVENANT*, without incurring manie grievous scandalls; as first, the scandall of *Dissenting* from other Reformed Churches, and famous Divynes, the chiefe Instrumentes of the Reformation of the Church in *EVROPE*; who did holde these Rites which are abjured in this *Late Covenant*, as meerlie vnlawfull, Popish, and Idolatrous, to bee in their owne nature, lawfull. Secondlie, The scandall of *Dissenting* from Antiquitie, and vilipending it altogether in matters of the externall Policie of the Church; which wee knowe, and haue found by frequent experience, to bee a thing that maketh manie Papistes more averse from our Profession, than otherwayes they would bee. Thirdlie, The scandall of *Perjurie*, which some of vs can not escape, who did *swear Obedience* to the Articles of *P E A R T H*, and to our *Ordinarie*, at our Admission to the Ministerie.

ANSW.

ANSWER.

That threefolde scandall ceaseth upon the right Interpretation of the clause of the Forbearance of the Novations already introduced.

Reply.

WE HAVE showne your *Interpretation* of the clause of *Forbearance*, not to bee right, and haue refuted it, wee thinke, by the verie wordes of your *Covenant*; so that none of these three Scandalls can be eschewed by vs, if wee subscribe to your fore-sayde *Covenant*. 2. Suppose the other two might bee eschewed by that *Interpretation* of the clause of *Forbearance*, yet the third can not bee eschewed, seeing at our *Admission* wee haue sworne *Obedience* to the *Articles* of *PEARTH*, and to our *ORDINARIE*: Wherefore, yee must eyther proue the *Articles* of *PEARTH*, and *EPISCOPACIE*, to bee vnlawfull, or else, wee can not, without violation of our *Oath*, made at our *Admission*, forbear the practise of the fore-sayde *Articles*, agaynst the will of our *ORDINARIE*, and other our lawfull *SUPERIOURS*.

The fourteenth Demand.

LAST OF ALL; Wee pray these Reverend and Worthie Brethren, to consider impartiallie, and charitable, seeing wee haue all these scruples in our myndes concerning their *Covenant*, as also seeing wee are yet most confident, and assured, of the lawfulnessse of the *Articles* of *PEARTH*, together with the lawfulnessse and venerable Antiquitie of *Episcopall Government*.

ment, how wee can, with a safe conscience, giue our consent, that they should preach in our Pulpits, who come professedlie to withdraw our People from that which wee in the inmost thoughts of our soules doe embrace as lawfull; and from that obedience which they doe owe to their Gracious and Pious Soveraygne therein; Whose last Proclamation hath given full satisfaction to vs all, and much rejoyced our hearts, in respect hee hath therein most solemnlie, and by his oath declared, not onelie his sinceritie in professing the Truth, but also his pious resolution, to continue therein, and mayntayne it constantlie to his lyues ende, most gracioullie and wyselie removing these things which haue occasioned the late perturbation of our Church. Wee wish them lykewyse, to consider, how they can requyre this of vs, seeing they would not (wee appeale their owne Consciences) bee content that they should bee so dealt with themselves; wee meane, that anie should goe vp to their pulpits, and condemne their doctrine, and practise, & withdrawe their people from that which hath bene before recommended vnto them as Truth.

Wee conclude: Exhorting earnestlie, entreating lovinglie, and charging modestlie, these, and all others, our Reverend Brethren, before GOD, and the LORD IESUS CHRIST, who shall iudge the quicke and the dead at His appearing in His Kingdome, if there bee anie consolation in CHRIST, if anie comfort of loue, if anie fellowship of the Spirit, if anie bowells of Mercies, to looke narrowlie to their owne Consciences, in these weyghtie matters; remembering that of I E R E M I E, *The heart is deceitfull aboue all things, and desperately wicked, who can know it:* To iudge charitably of vs their Brethren; remembering that of our Saviour, *Iudge not, that yee bee not iudged:* To deale with
vs in

vs in loue and meeknesse, (if so bee they thinke vs to haue gone astray from the Trueth; which, GOD knoweth, wee no wayes doe perceauce) remembering that of S. PAVLL, *If a man bee over-taken in a fault, yee that are spirituall, restore such a one with the spirit of meeknesse*: as also that of S. IAMES, *The wisdome that is from Aboue, is first pure, then peaceable, gentle, and easie to bee entreated; full of mercie, and good fruits, &c.* And last of all, To seeke Peace, and so to followe after it; that this our deare Natiue Countrey bee not exposed to a dangerous Warrefare, and to all the wofull Consequentes thereof; of which our heartes can not thinke, without trembling and horrour.

ANSWER.

1. *Nothing in the Interpretation of the Covenant, agaynst the lawfullnesse of PEARTH Articles, and of Episcopall Government.* 2. *Wee never intended to draw the meanest of the Subjectes, from that Loyaltie of Obedience, which they owe to their Soveraygne, and ours.* 3. *The Counsell hath rescinded the Approbation of that Proclamation.* 4. *His Majesties Religious and Righteous Disposition, hath beene to vs a Ground, and chiefe Argument, of our hope of the hearing of all our Petitions.* 5. *Wee have no desire to wrong our Reverend and worthie Brethren; but rather to passe, in silence, the wrongs which wee haue sustayned by them: And would approue our selves vnto our GOD, and proue saythfull in the Employmentes put vpon vs: earnestly desiring, That euerie eye may perceauce the wonderfull worke of GOD in this Land: lest anie of vs bee found fighting agaynst GOD;*
L and, that

and, that all of vs may joyne Heart and Hand, for the Purity and Peace of the Kirke of our LORD JESUS CHRIST, Blessed for ever.

JULIE 21.
1638.

M^r ALEXANDER HENDERSON,
Minister at LEVCHARS.

M^r DAVID DICKSON,
Minister at IRWING.

M^r ANDREW CANT,
Minister at PETSLOGO.

Reply.

THERE is too much, as wee thinke, in your Covenant, agaynst the lawfullnesse of *PEARTH Articles*. 2. Your Band of *Mutual Defence*, agaynst all persons what-so-ever, may draw Subjectes, perhaps, to take Armes agaynst their KING, (which GOD avert) and consequentie from that *Loyaltie of Obedience*, which they owe to their Soveraygne, and Ours, except yee declare, and expayne your selves better, than yee haue hither-to done. 3. What the most Honourable Lordes of his Majesties Privie Counsell, haue done concerning the Kinges Majesties last Proclamation, is not sufficientlie knowne to vs, and farrelesse vpon what *Groundes* and *Motives* they haue (as you say) rescinded their *Approbation* of the late *Proclamation*. 4. His Majesties Religious and Righteous Disposition, hath beene to vs, and is, a mayne ground where-fore we rest and relye vpon his gracious *Proclamation*, perswading our selves, that hee intendeth not, nor ever intended, anie *Innovation* in *Religion*. 5. Wee shall labour, by all meanes, to eschewe everie thing, which in the least degree may wrong you, our Reverende and worthie Brethren. As
for the

for the Wronges allreadie done by vs to you, (as yee pretende) when-so-ever it shall please you to specifie them, wee hope to giue you full satisfaction, and to cleare our selues of that *Imputation*. 6. The worke of GOD towards anie Nation, howe strange and wonderfull so-ever it seeme to bee, is never contrarie to HIS Worde: And, there-fore, wee feare not to bee founde fighting agaynst GOD'S Worke, so long as wee fight not agaynst HIS Trueth, revealed in HIS Word. **THAT ALL-SEEING LORD** knoweth, that wee mayntayne HIS Trueth according to the light of our Consciences, and are readie to joyne Heart and Hand with you, for the Puritie and Peace of this **CHURCH**, in everie lawfull way, and course, as sincere lovers of Trueth and Peace.

AND NOW, BRETHREN, before wee conclude, agayne wee entreat you, and all others our Deare Countrey-men, especiallie our **PEVEREND BRETHREN** of the *holy* **MINISTERIE**, to judge charitablie of vs, and of our Proceedinges at this tyme; and in particular, of these our **DEMANDES**, and **REPLIES**, which, **GOD** is our Witnesse, neyther hatred of anie man's person, nor loue of contention, nor anie worldlie respect; but onelie the *Conscience* of our *Cal-ling* hath drawne from vs. And as for our *Argu-mentes* for *not* *Subscribing*, which are taken from our due *Subjection & Obedience* to our **SOVERAYNE**, and His Lawes, *Wee protest, and declare*, That they ought not to bee so interpreted, as if wee intended to accuse you, or others, our Deare Countrey-men, of *Disloyaltie* towards our moste gracious **KING**; or,
as if

as if our purpose were to lay anie such *Imputation* vpon you: For they are onlie vsed by vs, to shewe what the wordes of the *COVENANT* seeme to vs to import, and howe wee conceaue of them; as also, what maketh vs so to conceaue of them. Wee doubt not, *REVEREND BRETHREN*, but yee knowe, that as wee owe to you, and to your Proceedings, the favourable judgement of *CHARITY*; so wee ought to iudge of those things, which wee are to sweare, and subscribe, with the strict and inquisitiue judgement of *VERITY*; and consequentlie, wee ought to ponder duellie, and to propound particularlie and fullie to others; (especiallie to those who requyre our *Oath* and *Subscription*, and vndertake to satisfie our Consciences there-ant) all the doubts and reasons which make vs vnwilling or afrayde to giue our *Subscription* therevnto.

JOHN FORBES OF CORSE,
Doctör and Professer of Divinitie
In ABERDENE.

ALEXANDER SCROGIE,
Minister at OLD ABERDENE, D. D.

WILLIAM LESLEY, D. D.
and Principall of the King's Colledge, in ABD.

ROBERT BARON,
Doctör, and Professer of Divinitie,
and Minister at ABERDENE.

I. A. SIBBALD, Doctör of Divinitie,
and Minister at ABERDENE.

ALEXANDER ROSS,
Doctör of Divinitie, and Minister
At ABERDENE.







